# Women’s Rights in Islam: A Dialogical Analysis

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## lntroduction

Women are the foundation of human society, without whom no sphere of civilization can ever be complete. Throughout different periods of history, contradictory views have been presented regarding the status and rights of women. At times, she has been regarded as inferior; at times merely a means of pleasure and enjoyment; and at other times, her personality has been rendered directionless in the name of freedom. However, Islam has granted women a status that is not only in harmony with nature but is also based on justice.

Islam has given women the right to live a life based on dignity, honor, protection, and equality. As a mother, she is entitled to the highest respect; as a daughter, she is declared a source of mercy; as a wife, she is deserving of love and companionship; and as a sister, she is regarded as a symbol of affection. Islam has granted women a share in inheritance, rights in marriage, the right to acquire education, recognition of their role in social and economic spheres, and has provided them with a legal and Shar'i status.

However, even today many people, especially among non-Muslim communities, view the teachings of Islam regarding women's rights with misunderstanding. To remove these misconceptions, it is necessary that the true message of Islam be conveyed to the public— a message based on justice and truth, not one lost in misinterpretations and bias.

When I intended to write on women's rights, my first thought was regarding the style in which this subject should be presented so that it could reach the maximum number of readers and be easily understood. Writing in the form of research and academic articles sometimes makes the subject appear dry and complex, limiting its impact. Therefore, I preferred adopting a conversational style, as it is a form of expression in which the reader feels themselves part of the dialogue and can understand the subject more effectively through question and answer.

I have always been interested in Plato's dialogical style, in which he skillfully discusses philosophical and social issues through his characters. Keeping this style in mind, I have created two characters: a non-Muslim girl, Simran, and a Muslim girl, Aamna.

Being a non-Muslim, Simran raises all those questions that generally arise in the minds of people unfamiliar with Islam. She critically and analytically questions the Islamic injunctions related to women's rights, while Aamna, as an aware Muslim girl, responds to those questions with logical answers. The purpose of this dialogue is not to criticize anyone or prove any other religion wrong, but to clarify the true message of Islam so that misconceptions may be removed and the reader may independently understand what status Islam has given to women.

After deliberation on various topics, I selected 27 important headings and discussed them in detail in a conversational style. Each topic has been addressed from its social, economic, Shar'i, and moral perspectives so that the teachings of Islam may be fully clarified. Many topics may appear repetitive at first glance, but from the questions it can be understood that there is no actual repetition; rather, each topic differs according to its specific aspect. Nevertheless, the effort has

been made to keep the answers simple and easily understandable, because when too many arguments are presented, the text becomes difficult for general comprehension. My attempt has been to present Islamic teachings regarding women in a positive and research-oriented manner while avoiding criticism and comparison. I have stayed away from scholarly complexity and used simple and general language so that this book may benefit readers from all backgrounds.

This book is not only for Muslim women but also an invitation for non-Muslim readers to reflect, so that they may understand the true status of women in Islam. If these dialogues help remove doubts from anyone's mind and assist in understanding the beauty of Islam, I will consider my effort successful.

**Sayyed Sanaullah Kazmi**

**First Dialogue**

**Scene**

In a quiet café, two girls, Aamna and Simran, are sitting together drinking tea. This is the first time they are meeting each other in this café, and Simran has decided to ask Aamna several questions about Islam. A friendly conversation begins between them.

**Simran:** "Aamna, I find it difficult to understand what position women hold in Islam. We have always heard that Islam restricts women and does not even give them respect. Is this true?"

**Aamna:** (smiling) "Simran, I understand your concern because many people misunderstand Islam. The status given to women in Islam is not found in any other religion in the world. In the Qur'an, Allah Almighty has commanded respect and honor for women."

**Simran:** "What do you mean? How?"

**Aamna:** "Look, in Islam the status of women is very high. **Allah Almighty says in Surah An-Nisa (4:1):**

**يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ**

**'O mankind! Fear your Lord, Who created you from a single soul, and from it created its mate, and from them spread many men and women.'**

Here, both men and women have been given equal origin and status."

**Simran:** "So does Islam give any special rights or respect to women?"

**Aamna:** "Yes, Islam has not only given women respect but also protected all their rights. Women have been given rights in inheritance, education, marriage, and participation in social responsibilities. **The Prophet Muhammad ﷺ said:**

**"خَيرُكُمْ خَيرُكُمْ لِأَهْلِهِ، وَأَنَا خَيرُكُمْ لِأَهْلِي"**

(**Sunan Ibn Majah: 1977, Jami' Tirmidhi: 3895**)

**'The best among you are those who are best to their families, and I am the best among you to my family.'**

This shows that Islam looks at women with respect and honor."

**Simran:** "But we have also heard that women are confined to the home and their freedom is restricted."

**Aamna:** “Simran, it is important to understand that the purpose of hijab in Islam is protection and dignity of women, not restriction of freedom. Hijab preserves a woman’s natural honor and provides her safety. **Allah Almighty says in Surah An-Nur (24:31):**

**'وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ'**

**‘And tell the believing women to lower their gaze and guard their chastity…’**

This means that a woman should protect her dignity, but it does not mean she is confined or imprisoned at home.”

**Simran:** “So what is the actual status and position of women in Islam?”

**Aamna:** “In Islam, women are given complete respect as human beings. Not only as mothers—where Paradise lies under their feet—but also as wives, daughters, and sisters, they are honored. The Qur’an clearly highlights the importance and dignity of women in many places, such as **Surah At-Tawbah (9:71):**

**'وَالمُؤْمِنُونَ وَالمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ'**

**‘The believing men and believing women are allies of one another.’**

**Simran:** “This is really interesting, Aamna. I always thought Islam oppresses women, but your answers have changed my thinking.”

**Aamna:** (smiling) “That is exactly the point, Simran! Islam always speaks of truth and justice. If its true teachings are understood, everything becomes clear.”

**Second Dialogue**

**Scene**

In a beautiful garden, two friends, Aamna and Simran, are sitting together. Aamna, an educated Muslim girl, is discussing various aspects of Islam with Simran. Simran wants to ask some questions about hijab.

**Simran:**
"Aamna, I always hear that Islam has ordered women to observe hijab, but I don't understand why it is necessary. Does hijab really hold that much importance?"

**Aamna:**
(smiling gently) "Simran, your question is very important. I understand that before answering this, we first need to understand what the purpose of hijab is and what its true reality is."

**Simran:**
"Yes, I want to know exactly what the purpose of hijab is. Is it only to restrict women?"

**Aamna:**
"Absolutely not, Simran. Hijab is not merely an order to restrict women. In fact, the purpose of hijab is to protect the dignity and honor of both men and women. Allah Almighty says in Surah An-Nur (24:31):

وَ قُلۡ لِّلۡمُؤۡمِنٰتِ یَغۡضُضۡنَ مِنۡ اَبۡصَارِہِنَّ وَ یَحۡفَظۡنَ فُرُوۡجَہُنَّ وَ لَا یُبۡدِیۡنَ زِیۡنَتَہُنَّ اِلَّا مَا ظَہَرَ مِنۡہَا۔

'And tell the believing women to lower their gaze and protect their chastity, and not to display their beauty except what is apparent of it.'

**Simran:**
"But doesn't this mean that women are being deprived of their freedom?"

**Aamna:**
"No, Simran, hijab does not in any way deprive women of freedom. It is a way of protecting a woman's honor and dignity. The purpose of hijab is to give women a higher moral and spiritual status rather than focusing only on their physical existence. When a woman observes hijab, she preserves her dignity and is recognized for her character rather than merely her physical appearance."

**Simran:**
"But how is it beneficial in practice?"

**Aamna:**
"Hijab is also necessary so that men and women can live in a safe and balanced environment.

When a woman observes hijab, she protects herself from unnecessary attention. This also helps men control their desires and establishes balance in society. The command of hijab in Islam is not meant to restrict freedom, but rather it is a social and moral principle beneficial for everyone."

**Simran:**
"Is hijab only about physical covering, or does it have other aspects as well?"

**Aamna:**
"Hijab is not limited to physical clothing. It refers to a complete moral conduct. It means that both men and women should interact within ethical boundaries. It implies that they should treat each other with respect and control their speech, gaze, and behavior within limits."

**Simran:**
"So are there any specific instructions for men as well?"

**Aamna:**
"Yes, in the Qur'an men have also been commanded to lower their gaze and protect their modesty. Allah Almighty says in Surah An-Nur (24:30):

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَ يَحْفَظُوْا فُرُوْجَهُمْ

'Tell the believing men to lower their gaze and guard their chastity.'

This is also part of hijab."

**Simran:**
"So hijab is not only for women but also for men. It is a balance whose purpose is to protect the dignity of both."

**Aamna:**
"Exactly! The instructions regarding hijab in Islam ensure that everyone's dignity remains protected. It is not just a religious command, but a moral principle meant for the well-being of humanity."

**Simran:**
"This is really a different perspective, Aamna. I always thought hijab was only to suppress women, but your explanation made me understand that its purpose is to protect women's dignity and it also includes rules for men."

**Aamna:**
"I'm glad you understood. Hijab is not just an external thing, but a reflection of our moral and social behavior. Its purpose is to protect humanity, and it does not violate anyone's freedom."

**Third Dialogue**

**Scene**

Aamna and Simran are sitting in a café and talking. Simran wants to ask Aamna questions about women's rights in Islam. She is especially interested in women's right of inheritance.

**Simran:**
"Aamna, I don't understand one thing. I have always heard that in Islam a woman receives a smaller share of inheritance compared to a man. Why is that? Isn't this against justice?"

**Aamna:**
(smiling) "Simran, I understand why this question arises in your mind, because many misconceptions are spread on this topic. But in reality, Islam has given women in inheritance a right that was never given before in any religion or civilization."

**Simran:**
"What do you mean? Are you saying that Islam gives women the right to inheritance?"

**Aamna:**
"Yes! Islam has given women a share in inheritance, and Allah Almighty has clearly mentioned this in the Qur'an. For example, **in Surah An-Nisa (4:7):**

**لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ ۪ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ ؕ نَصِيْبًا مَّفْرُوْضًا ﴿۷﴾**

**'For men there is a share in what parents and close relatives leave behind, and for women there is also a share in what parents and close relatives leave, whether it is little or much—an obligatory share.'**

**Simran:**
"But when I hear that women get a smaller share compared to men, it feels unjust."

**Aamna:**
"This is a very important question, Simran, and to answer it we need to understand Islamic teachings properly. In Islam, the responsibilities of men and women are different. A man is financially responsible for his family—he provides for his wife, children, and other dependents. Therefore, men are often given a larger share in inheritance so that they can fulfill these responsibilities."

**Simran:**
"So women do not have financial responsibilities?"

**Aamna:**
"No, Simran. Islam has not placed any financial responsibility on women. Her wealth, property,

and money all remain her personal ownership, and no one has any right over it. A man cannot take control of her wealth or property. Whatever a woman receives as inheritance is entirely her right, and she has complete authority over it."

**Simran:**
"So this difference is only because men have greater financial responsibilities?"

**Aamna:**
"Exactly! This difference is based on the different responsibilities of men and women. Men are assigned the duty of financial maintenance of the family, while women are exempt from it so that they can enjoy complete independence in managing their wealth and life decisions. Thus, the larger share for men corresponds to their responsibilities, while women retain full ownership and control of their property."

**Simran:**
"This is quite interesting. So receiving a smaller share in inheritance is not injustice against women, but rather for their freedom and protection."

**Aamna:**
"Absolutely! It is in women's favor, because they have complete rights over their wealth, and the purpose of the man's larger share is to fulfill his financial responsibilities. Moreover, this system also improves many social aspects."

**Simran:**
"This is very interesting, Aamna. I always thought that Islam is unjust to women, but your explanation made me realize that in inheritance, Islam has given women rights that are not found in any other religion or system."

**Aamna:**
"I'm glad you understood. In Islam, women's rights are given for their honor, freedom, and protection, and the purpose of these rights is to make them socially and economically strong."

**Fourth Dialogue**

**Scene**

Aamna and Simran are walking in a park and talking. Simran has questions about Islamic teachings regarding marriage (Nikah) and women's rights, and Aamna is trying to explain them.

**Simran:**
"Aamna, I have always heard that in marriage a woman has very few rights, and sometimes men even oppress her. Does a woman actually have any rights in Nikah in Islam?"

**Aamna:**
(smiling gently) "Simran, this is an important question, and I'm glad you asked it. In Islam, Nikah is a contract in which both parties clearly know their rights and responsibilities. Women are given full rights in marriage, and Islam has ensured the protection of those rights."

**Simran:**
"What do you mean? What kind of rights?"

**Aamna:**
"First of all, the fundamental principle of Nikah is that a woman's consent is essential. In Islam, a girl's permission is required for marriage, and she cannot be forced into it. You should understand that in Islam, marriage is a contract, and both parties must mutually agree."

**Simran:**
"So a woman cannot be forced into marriage without her will?"

**Aamna:**
"Absolutely! In Islam, no woman can be forced into marriage against her will. Even if parents try to force her, she has the right to annul that marriage. It is narrated from Hazrat Aisha (RA) that:

جاءت فتاة إلى النبي ﷺ فقالت: يا رسول الله، إن أبي زوجني من ابن أخيه ليرفع بي خسيسته، فجعل النبي ﷺ الأمر إليها، فقالت: قد أجزت ما صنع أبي، ولكن أردت أن تعلم النساء أن ليس للآباء من الأمر شيء.
(Sunan Ibn Majah: 1874)

'A young girl came to the Prophet ﷺand said: O Messenger of Allah, my father has married me to his nephew only to raise his own status. The Prophet ﷺgave her the choice (to accept or reject the marriage). She said: I have accepted what my father has done, but I wanted women to know that parents do not have absolute authority in matters of marriage.'"

**Simran:**
"So what rights does a woman have after marriage in Islam?"

**Aamna:**
"In Islam, after marriage, a woman has many rights. First of all, she receives mahr (dower) from

her husband, which is exclusively her right. Mahr is a financial gift given by the husband at the time of marriage. It does not belong to the husband; it is entirely the woman's property, and she can use it freely according to her will."

**Simran:**
"And does she have any other rights in marriage?"

**Aamna:**
"Yes! After marriage, a woman is also entitled to financial and physical support. It is the husband's responsibility to provide her with housing and all necessary living expenses. Additionally, she has the right to respect, dignity, and love in marriage. The Prophet Muhammad ﷺ said:

"خَيرُكُمْ خَيرُكُمْ لِأَهْلِهِ، وَأَنَا خَيرُكُمْ لِأَهْلِي"
(Sunan Ibn Majah: 1977, Jami' Tirmidhi: 3895)

'The best among you are those who are best to their families, and I am the best among you to my family.'"

**Simran:**
"This is very good! But some people say that men have authority over women. Is that true?"

**Aamna:**
"This is also an important question. In Islam, both men and women's rights are respected, and while a husband does have certain responsibilities and rights, this does not mean he is allowed to oppress or mistreat his wife. Rather, he is responsible for treating her with kindness and respect. If any husband mistreats his wife, he will be accountable before Allah."

**Simran:**
"So Islam does not limit a woman's freedom and rights?"

**Aamna:**
"Absolutely not! In Islam, a woman is given her rights in marriage, and she is free to exercise them. Islam provides women with dignity, protection, and freedom, while also instructing men to treat their wives with kindness and respect."

**Simran:**
"Listening to all this, I have understood many new things about Islam. I always thought that women's freedom is restricted in Islam, but now I realize that Islam gives women great respect and many rights."

**Aamna:**
"I'm glad you understood. The principles of marriage in Islam are designed to protect a woman's dignity, freedom, and rights."

**Fifth Dialogue**

**Scene**

Aamna and Simran are sitting in a café and having tea. Simran wants to talk to Aamna about the topic of divorce (Talaq).

**Simran:**
"Aamna, I have a question about divorce. I have heard that in Islam divorce is not in favor of women, and some people say that the right of divorce is only with men. Is this true?"

**Aamna:**
(smiling) "Simran, this is an important question, and I'm glad you asked it. Divorce is a serious matter, and Islam has a specific system for it."

**Simran:**
"What do you mean?"

**Aamna:**
"Look, the right of divorce in Islam is given to the husband, but this does not completely go against the rights of women. In Islam, divorce is considered the last step, and it should be used only as a final solution."

**Simran:**
"But does a woman have no rights in this matter?"

**Aamna:**
"In reality, women also have certain rights regarding divorce. For example, if a woman's husband oppresses her, or if there are serious problems between them, then the woman has the right of 'Khula'. Khula is a process in which a woman can seek separation from her husband, and in return she may return some wealth or the dower (mahr)."

**Simran:**
"So a woman can also take divorce if she wants?"

**Aamna:**
"Yes! If she wants to end the relationship with her husband and cannot continue it, she can obtain divorce through Khula. However, this is a special legal process and is decided through a court."

**Simran:**
"So the husband does not have complete authority over divorce?"

**Aamna:**
"No! The husband has the right to give divorce, but this right is always under a system of justice

and responsibility. The husband is also responsible for protecting his wife's rights. If he intends to divorce, he must handle the matter with kindness and fairness."

**Simran:**
"So what rights does a woman have at the time of divorce?"

**Aamna:**
"In Islam, at the time of divorce, a woman has the right to receive her mahr (dower), which is her financial right. In addition, after divorce, her maintenance and accommodation remain the responsibility of the husband until the period of 'iddah' is completed. And during this period, the husband is strictly instructed not to oppress or mistreat her."

**Simran:**
"This is very good! So does a woman's life end after divorce?"

**Aamna:**
"Absolutely not! In Islam, a woman's life does not end after divorce. She has the right to remarry and can continue her life with dignity. Even after divorce, Islam ensures that women are given respect, honor, and freedom."

**Simran:**
"I am really surprised after hearing this! I always thought that divorce in Islam is a closed door for women, but now I understand that Islam has a fair and just system regarding divorce."

**Aamna:**
"Yes, the system of divorce in Islam ensures that women's rights are protected and that there is no oppression in their lives. Its purpose is to ensure justice for both parties, and if divorce happens, it is done in a fair and balanced manner."

**Sixth Dialogue**

**Scene**

Aamna and Simran are sitting and talking on a university campus. Simran has started asking questions about women's education.

**Simran:**
"Aamna, I have a question. I have heard that in some Muslim countries there are restrictions on women's education. What do you think? What does Islam say about women's education?"

**Aamna:**
"This is a very important question, Simran. First of all, you should understand that Islam does not impose any restriction on women's education. The Qur'an and Hadith both give great importance to education for women."

**Simran:**
"But you said that in some Muslim countries women face restrictions in education. How is that possible?"

**Aamna:**
"Yes, unfortunately in some countries women are deprived of their right to education, but this is not the principle of Islam. The Messenger of Allah ﷺ said:

**"طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ"**
(Sunan Ibn Majah: 224)

'Seeking knowledge is obligatory upon every Muslim (male and female).'

(Aamna recites a Qur'anic verse)

Allah Almighty says:
**'وَقُل رَّبِّ زِدْنِي عِلْمًا'**
(Al-Qur'an 20:114)

'And say: My Lord, increase me in knowledge.'

This is a general command to seek knowledge from Allah, whether male or female."

**Simran:**
"So Islam gives women the right to acquire education?"

**Aamna:**
"Yes, absolutely! Hazrat Aisha (RA), who was a great scholar and intellectually outstanding, is a

perfect example. Her knowledge benefited not only women but also men, teaching both religious and worldly matters."

**Simran:**
"This is very interesting! But does women's education also have an impact on society?"

**Aamna:**
"Yes! When women receive education, it not only improves their personal lives but also positively affects the entire social structure. Educated women raise their families, and their influence extends to future generations. When women are educated, they actively contribute to social, political, and economic development."

**Simran:**
"So women's education is beneficial for the whole community?"

**Aamna:**
"Absolutely! An educated mother raises her children better, and an educated woman brings positive change in society. The importance of women's education in Islam also lies in the fact that they can contribute not only to themselves but also to their families and society."

**Simran:**
"So women's education benefits the entire society?"

**Aamna:**
"Yes! And this is not only a teaching of Islam, but a proven reality worldwide—wherever women are educated, social problems like poverty, disease, and illiteracy decrease. Women's education accelerates the development of society."

**Simran:**
"Indeed! This is very powerful. So is women's education in Islam limited only to religious studies, or is worldly education also important?"

**Aamna:**
"Islam does not divide knowledge into religious and worldly categories. Instead, it evaluates knowledge based on whether it is beneficial or not. Any knowledge that benefits individuals and society is valuable, whether it relates to religion or worldly affairs. That is why the Prophet ﷺ taught this supplication:

**اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ**
(Sunan Ibn Majah: 3843)

'O Allah! I ask You for beneficial knowledge and seek refuge in You from knowledge that does not benefit.'

That is why Islam encourages every type of beneficial knowledge, whether it is Fiqh, Hadith, Tafsir, or fields like medicine, mathematics, astronomy, or technology."

**Simran:**
“Wow! So Islam provides women full opportunities for education. That means women’s education is not only for their personal benefit but also essential for the development of society.”

**Aamna:**
“Exactly! And there is no doubt that when women are educated, not only their lives improve, but the whole society becomes a better place.”

**Seventh Dialogue**

**Scene**

Aamna and Simran are sitting in a café drinking coffee. Simran asks Aamna about women's right to work and its social impact.

**Simran:**
"Aamna, I'm finding this a bit difficult to understand. I have heard that in some Muslim societies women are not given the freedom to work. Does Islam actually give women the right to work?"

**Aamna:**
"This is a very important question, Simran. First of all, you should understand that Islam gives women full permission to work, provided that the work is within the boundaries of Shari'ah principles."

**Simran:**
"But in some places, women are confined to the home and told that their work is only limited to household duties. Is this the Islamic viewpoint?"

**Aamna:**
"No, this may be part of certain cultural practices or traditions, but it is not the teaching of Islam. In Islam, women are given all their rights, and they are free to work according to their choice. We have the example of Hazrat Khadijah (RA), who was not only a great wife but also a successful businesswoman."

**Simran:**
"That is very interesting! So does Islam also give women the right to make decisions about their work?"

**Aamna:**
"Yes! In Islam, women are given the right to make all decisions about their life, including the choice of work. They can acquire education, choose a profession, and play an active role in society. There is no restriction in Islam that limits women only to household duties."

**Simran:**
"So what is the impact of women working? Is it socially beneficial?"

**Aamna:**
"Definitely! When women work, it not only improves their personal lives but also has a positive impact on society as a whole. When women participate in the economy, they improve their family's financial condition and bring positive change in society. It strengthens the economic stability of families and allows children to receive better education and upbringing."

**Simran:**
“But is there any specific kind of work that women should do for social benefit?”

**Aamna:**
“In Islam, women are allowed to do any work that is permissible according to Shari’ah and beneficial for society. This means they can pursue jobs that align with moral principles and Islamic teachings. For example, they can work in education, healthcare, research, or even start their own businesses.”

**Simran:**
“So doesn’t this prove that men and women should both equally participate in social responsibilities?”

**Aamna:**
“Absolutely! In Islam, men and women are assigned different roles, but both are given active and respected positions in society. A woman’s right to work is not only important for her personal growth but also essential for social development.”

**Simran:**
“But if a woman is working, how does she manage household responsibilities? Does she also have to take part in housework?”

**Aamna:**
“In Islam, a woman’s decision to work depends on her own choice. If she wishes to do household work as well, it is her right, and if she works outside, then balance in responsibilities is important. Both husband and wife should cooperate with each other so that family life remains peaceful and harmonious.”

**Simran:**
“So that means Islam does not restrict a woman’s freedom to work in any way?”

**Aamna:**
“Yes! Islam gives women every freedom that protects their personality and rights. She can not only make her own life decisions but also contribute to her family’s well-being and the overall betterment of society through her work.”

**Eighth Dialogue**

**Scene**

Aamna and Simran are sitting in a coffee shop. They are discussing the topic of equality between men and women. Simran asks Aamna a question on this subject.

**Simran:**
"Aamna, I always have this question in my mind: what is Islam's perspective on equality between men and women? Some people say that Islam considers women inferior to men. Is that true?"

**Aamna:**
"Simran, this is a very important question and it is often the cause of misunderstandings. Let me explain to you that in Islam both men and women are given respect and honor, but their responsibilities are different, and this difference clarifies the nature of their roles and rights."

**Simran:**
"So are the rights of men and women equal in Islam?"

**Aamna:**
"In Islam, men and women are equal in terms of rights, but the nature of their roles is different. Allah Almighty says in the Qur'an:

هُنَّ لِبَاسٌ لَّكُمۡ وَ اَنۡتُمۡ لِبَاسٌ لَّهُنَّ

'They (women) are a garment for you, and you are a garment for them.'
(Surah Al-Baqarah: 187)

This means that men and women are complementary to each other, and both hold equal importance."

**Simran:**
"But then why are some rights of women considered less than those of men in Islam?"

**Aamna:**
"This is a very common question. The reality is that in Islam, the rights of men and women are different, but this difference is based on their responsibilities. For example, men are responsible for financial support of the family, while a woman's primary responsibility is centered around raising children and managing household affairs."

**Simran:**
"So does that mean women are not considered inferior?"

**Aamna:**
“Absolutely not! In Islam, men and women are given different but equal respect. Women are given rights based on their special role, and in no way are they considered inferior. The life of Hazrat Aisha (RA) is a great example for us—she was not only a noble wife but also a distinguished scholar and narrator of Hadith.”

**Simran:**
“But do women receive the same respect and status as men in Islam?”

**Aamna:**
“Yes! In Islam, both men and women are given equal honor. Allah Almighty says:

اِنَّ الۡمُسۡلِمِيۡنَ وَ الۡمُسۡلِمٰتِ وَ الۡمُؤۡمِنِيۡنَ وَ الۡمُؤۡمِنٰتِ وَ الۡقٰنِتِيۡنَ وَ الۡقٰنِتٰتِ وَ الصّٰدِقِيۡنَ وَ الصّٰدِقٰتِ وَ الصّٰبِرِيۡنَ وَ الصّٰبِرٰتِ وَ الۡخٰشِعِيۡنَ وَ الۡخٰشِعٰتِ وَ الۡمُتَصَدِّقِيۡنَ وَ الۡمُتَصَدِّقٰتِ وَ الصَّآئِمِيۡنَ وَ الصّٰٓئِمٰتِ وَ الۡحٰفِظِيۡنَ فُرُوۡجَهُمۡ وَ الۡحٰفِظٰتِ وَ الذّٰكِرِيۡنَ اللّٰهَ كَثِيۡرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمۡ مَّغۡفِرَةً وَّ اَجۡرًا عَظِيۡمًا ﴿۳۵﴾

‘Indeed, Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, and men and women who remember Allah greatly—for them Allah has prepared forgiveness and a great reward.’
(Surah Al-Ahzab: 35)

This verse clearly shows that in the sight of Allah, men and women are equal when it comes to faith and deeds.”

**Simran:**
“This is very interesting. So does Islam give women all the rights that men have?”

**Aamna:**
“Yes, Islam has given women many rights such as the right to education, inheritance, financial independence, the right to work, and many more. These rights show that Islam honors both men and women on the basis of equality.”

**Simran:**
“So equality in Islam is not only financial or physical, but also spiritual and moral?”

**Aamna:**
“Exactly! In Islam, men and women have equal importance in spiritual and moral status. Both are given the opportunity to seek Allah’s pleasure by improving their deeds, and both are promised equal reward.”

**Simran:**
“This has become very clear now. So how should men and women cooperate with each other in Islam?”

**Aamna:**
“In Islam, both men and women are required to respect each other’s rights and cooperate with one another. Their purpose is to complement each other and work together so that balance and harmony are maintained in society.”

**Simran:**
“So in Islam, men and women have different responsibilities and rights, but equal status?”

**Aamna:**
“Absolutely! In Islam, men and women have equal importance and respect, but their roles are different so that each person can fulfill their responsibilities in family and social life in the best possible way.”

**Ninth Dialogue**

**Scene**

Aamna and Simran are walking in a beautiful park. They are discussing the social status of women and the protection of their dignity.

**Simran:**
"Aamna, I have heard that Islam gives great respect to women, but is a woman's social status and the protection of her dignity really that important in Islam?"

**Aamna:**
"Yes, Simran! In Islam, the social status of women is extremely important. In fact, Islam not only gives women respect as individuals but also ensures the protection of their rights and status. This is not only an Islamic teaching in theory, but in practice as well, a woman's dignity and position are carefully safeguarded."

**Simran:**
"But we see that in many places women's dignity is not respected, especially in some cultures where women are considered inferior. Is there anything like that in Islam?"

**Aamna:**
"That is true, Simran! In Islam, the dignity and status of women have been raised to a very high level. The Qur'an and Hadith repeatedly emphasize that women should be treated with respect. For example, Allah Almighty says:

**وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا**
(Surah An-Nisa: 19)

'And live with them in kindness. And if you dislike them, it may be that you dislike something in which Allah has placed much good.'"

**Simran:**
"So does Islam provide protection for women in society according to their social status?"

**Aamna:**
"Absolutely! Islam has ensured the protection of women's social dignity by safeguarding their rights. These rights cover every aspect of life—from personal matters to family structure. A Muslim woman's honor and status are guaranteed not only by law but also through respect within an Islamic society."

**Simran:**
"That is very good! Are women allowed to play an active role in society in Islam?"

**Aamna:**
"Yes, in Islam women are given great importance and are allowed to participate actively in society. The example of Hazrat Aisha (RA) is before us, who not only taught religious knowledge but also gave legal rulings on important matters. Islam has opened all doors for women in education, work, and social services."

**Simran:**
"So does this mean that Islam accepts women as complete individuals?"

**Aamna:**
"Absolutely! In Islam, a woman's social status is not only based on her individual importance but she is accepted as a complete human being. The protection of her dignity is directly connected with the protection of her rights. For example, her rights to education, property, and expression are all highly valued in Islam."

**Simran:**
"So how should we understand a woman's status and dignity in comparison to men in Islam?"

**Aamna:**
"In Islam, there is no difference in the basic status of men and women, although their roles are different. It is essential that both are respected and their rights are protected. Islamic teachings guide us to judge people based on their individual character and righteousness, not on gender."

**Simran:**
"So the protection of a woman's dignity in Islam is based on her personality, character, and morality, not just her gender?"

**Aamna:**
"Exactly! In Islam, a woman's dignity is protected on the basis of her personality and character. There is no distinction between man and woman in this regard; a person's status depends on their personal goodness and their obedience to Allah."

**Simran:**
"This is very easy to understand. So is the protection of women's dignity in Islam limited to special cases, or is it present everywhere in society?"

**Aamna:**
"It is everywhere, Simran! Islamic teachings have made the dignity of women a social principle. In a Muslim society, women's rights are respected at every level—whether at home, in society, or even at a national level."

**Simran:**
"This is very impressive. It means that in Islam, women's dignity and status are universally recognized and their protection is essential."

**Aamna:**
“Exactly, Simran! Islam has not only given women their rights but has also ensured the protection of their dignity and status so that they can actively and respectfully contribute to society.”

**Tenth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, where Aamna is explaining to Simran the concept of women's leadership according to Islamic teachings.

**Simran:**
"Aamna, I have heard that Islam does not allow women to take leadership roles. Is this true? And can a woman have any political or leadership role in Islam?"

**Aamna:**
"This is completely a misunderstanding, Simran! In Islam, all doors of leadership are open for women. In fact, Islam has not only allowed women to play a role at the domestic level but also at social, political, and intellectual levels."

**Simran:**
"But I have often heard that women are not appointed as Imams in mosques or in state-level leadership positions in Islam. Is there any specific reason for that?"

**Aamna:**
"In Islam, there are some specific guidelines regarding certain forms of leadership for women, but this does not mean they are prevented from participating in other fields of leadership. First of all, it is important to understand that the Islamic concept of leadership is based on a person's ability and character, not merely on gender."

**Simran:**
"So does that mean women cannot participate in political leadership or state affairs in Islam?"

**Aamna:**
"In Islamic history, we find examples where women have played important leadership roles not only in domestic matters but also in state affairs. For example, Hazrat Aisha (RA) played a significant political role during the Battle of Jamal."

**Simran:**
"That is very interesting! So what is the Islamic perspective regarding women participating in other leadership fields?"

**Aamna:**
"In Islam, women are allowed to take leadership roles, but in certain cases, based on specific conditions and guidelines, men are assigned leadership responsibilities. However, this does not mean that women are undervalued or that the doors of leadership are closed for them. A woman's leadership ability is recognized in Islam, and she is allowed to actively participate in social change."

**Simran:**
“So does Islam allow women to take leadership roles in intellectual or educational fields?”

**Aamna:**
“Yes, absolutely! In Islamic teachings, women have complete freedom to acquire knowledge and then pass it on to others. Hazrat Aisha (RA) was so highly regarded in knowledge that many great companions of the Prophet ﷺ learned from her. Similarly, many women have contributed to various religious fields and guided social reform.”

**Simran:**
“So this means that the doors of leadership are open for women in every field, and Islam does not close any area of leadership for them?”

**Aamna:**
“Absolutely, Simran! Islam fully allows women to play a guiding role, provided they act with strong character, morality, and responsibility. There are no general restrictions on women’s leadership in Islam, except in certain specific cases, such as the leadership of congregational prayer, where a man is chosen for spiritual leadership.”

**Simran:**
“So how should women’s leadership be understood in Islam?”

**Aamna:**
“In Islam, women’s leadership is considered an important and essential element. A woman’s abilities should be fully utilized in every field—whether education, politics, or social services. Islam has granted women full human rights and has also recognized their leadership role, though its form may vary according to circumstances and needs.”

**Simran:**
“This is actually very simple and clear. So women’s role in leadership in Islam is broad and diverse, and there are no strict barriers for them?”

**Aamna:**
“Exactly! In Islam, the doors of leadership are open for women, and their role can be significant not only socially but also in religious, political, and intellectual fields. Islam has recognized the importance of women and has given them full freedom to contribute according to their abilities.”

**Eleventh Dialogue**

**Scene**

Aamna and Simran are sitting in a quiet café, drinking tea. Simran raises a question, and Aamna begins explaining it in detail.

**Simran:**
"Aamna, tell me something—has Islam given women financial independence? Do they have full rights over their property, wealth, and assets?"

**Aamna:**
"Yes, Simran! Islam has given women complete financial independence. In Islam, every individual has full rights over their own property, and women are no exception. There is no weakness or restriction placed on women regarding their wealth or assets."

**Simran:**
"So does that mean a woman can use her income, property, and wealth however she wants?"

**Aamna:**
"Yes, absolutely! In Islam, a woman has full ownership of her earnings. She can spend her wealth as she wishes, save it, or give it in charity or as a gift of her own choice. Neither her husband nor her father has any right over her wealth without her permission."

**Simran:**
"But I have heard that in Islam, a man is responsible for financially supporting a woman. So does that mean a woman does not need financial independence?"

**Aamna:**
"This is an important question, Simran. In Islam, the financial responsibility of a woman is placed on the man so that she is protected from financial burdens. The purpose is to ensure that a woman remains financially secure and is not forced to bear economic stress. That is why Islam has given women rights of inheritance, earnings, and ownership, while also assigning men the responsibility of financial support."

**Simran:**
"So does that mean women have financial independence, while men are responsible for their maintenance?"

**Aamna:**
"Exactly! Islam respects women's financial independence, and no one can take control of their wealth, property, or earnings without their permission. Men are responsible for financial support, but this does not limit a woman's financial freedom in any way."

**Simran:**
"And is this only for married women, or also for unmarried women?"

**Aamna:**
"These rights apply to all women in Islam, whether married or unmarried. Even an unmarried woman has full authority over her inheritance, income, and property. No one—whether father, brother, or husband—has the right to take control of it."

**Simran:**
"That is really good to hear. So has Islam given any specific guidelines regarding women's property and wealth?"

**Aamna:**
"Yes, Islam has provided very clear instructions regarding women's financial rights and property. The Qur'an explicitly mentions women's share in inheritance and grants them full authority over their wealth. In Islam, a woman cannot be financially exploited."

**Simran:**
"Hearing this makes me feel very positive, Aamna. So Islam has elevated women's status by giving them financial independence?"

**Aamna:**
"Yes, Simran! By recognizing women's financial independence, Islam has granted them their rights so that they can live independently and confidently in all aspects of life. This is the beauty of Islam—it honors women at every level and protects their rights."

**Twelfth Dialogue**

**Scene**

Aamna and Simran are sitting in a quiet park, talking. Simran has raised a question, and Aamna is explaining it in detail.

**Simran:**
"Aamna, I have a question. I have heard that in Islam a woman's testimony is not fully accepted. Is this true? And if a woman gives testimony, is her testimony equal to that of a man?"

**Aamna:**
"This is a very important question, Simran! And what you have heard is actually based on a misunderstanding that exists among some people. In Islam, a woman's right to give testimony is accepted, but the Qur'an and Hadith do mention certain specific guidelines for testimony in particular situations."

**Simran:**
"So does that mean a woman's testimony is not accepted?"

**Aamna:**
"Islam does not reject a woman's testimony. However, there is a verse in the Qur'an which mentions that in certain financial matters, the testimony of two women is equivalent to that of one man (Al-Qur'an 2:282). This instruction was given in the context of ensuring accuracy in testimony, especially in matters like trade and financial dealings, where documentation and precision are very important. It does not mean that a woman's dignity is lesser; rather, it was meant to ensure reliability in testimony in the circumstances of that time."

**Simran:**
"So does that mean a woman's testimony is not equal to a man's?"

**Aamna:**
"Simran, you need to understand this carefully. This ruling applies to specific situations, such as commercial or financial transactions, where experience and careful observation are important. The purpose was to strengthen the reliability of testimony, not to reduce a woman's status or dignity. In many cases, a woman's testimony alone is also accepted, provided it is truthful and reliable."

**Simran:**
"But doesn't this mean women are considered inferior to men?"

**Aamna:**
"No, Simran! That is completely a misunderstanding. In Islam, a woman's status is very high, and her rights are fully protected. The rule regarding testimony was specific to certain contexts

and was never intended to diminish her honor. In fact, in many cases, if a woman gives testimony alone, it is accepted, as long as it is trustworthy."

**Simran:**
"So does Islam fully accept a woman's right to give testimony?"

**Aamna:**
"Yes, absolutely! Islam recognizes the right of women to give testimony, and there are many important instances where women's testimonies have been accepted. For example, Hazrat Aisha (RA) played a major role as a narrator and witness of Hadith in Islamic tradition. Similarly, women have contributed as witnesses in various legal and scholarly matters."

**Simran:**
"So the idea that women are considered inferior in terms of testimony is wrong?"

**Aamna:**
"Yes, absolutely! The idea you mentioned is incorrect. In Islam, a woman's dignity and status are extremely high, and she is given full rights. Her testimony is respected, and the specific guidelines are only meant to ensure accuracy and reliability—not to place her at a lower status."

**Simran:**
"Aamna, it is very interesting that Islam has provided such a detailed and careful framework regarding women's rights, especially in the matter of testimony."

**Aamna:**
"Yes, Simran! Islam grants women full rights, and their testimony is respected. The specific conditions exist only to ensure truth and accuracy, and they are never intended to diminish a woman's value."

**Thirteenth Dialogue**

**Scene**

Aamna and Simran are walking in a park while talking. Simran has asked Aamna another question regarding the physical safety of women.

**Simran:**
"Aamna, there is one question that always comes to my mind. Many people say that Islam does not make any special arrangements for the physical safety of women, and that women have to fight for their rights themselves. Is this true?"

**Aamna:**
"Simran, this is a very important question, and its answer is very clear. In Islam, very strict instructions have been given regarding the physical safety of women, and clear protective measures have been established to safeguard women from every form of physical violence and abuse."

**Simran:**
"But many women around the world are victims of physical violence. Does Islam have any specific law regarding this?"

**Aamna:**
"Absolutely! Islam has very clear instructions regarding the physical safety of women. Both the Qur'an and Hadith strongly emphasize that women must be treated kindly. In his final sermon, Prophet Muhammad ﷺ also said that 'your women are like your mothers (worthy of respect), and you should treat them well.'"

**Simran:**
"Then does Islam not have any law against physical violence?"

**Aamna:**
"Islam has very strict measures against physical violence. Under no circumstances is oppression or violence against a woman permitted. If a man mistreats his wife or any woman, he is liable to face severe punishment.

Allah Almighty says in the Qur'an:

**"وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ" (Al-Qur'an 4:19)**
**'And live with your wives in kindness.'**

Similarly, it is mentioned in Hadith:

**"لَا تَضْرِبُوا إِمَاءَ اللَّهِ" (Sunan Abu Dawud: 2146)**
**'Do not strike the female servants of Allah (women).'**

And in another place, it is stated:

**"اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا" (Sahih al-Bukhari: 5185)**

**'Accept the advice of treating women well.'**

In another narration, it is said:

**"خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ" (Sunan Ibn Majah)**
**'The best among you is the one who behaves best with his wife.'**

**Simran:**
"This is very good to hear that Islam gives such clear guidance regarding the physical safety of women. But still, reports of violence against women come from all over the world. What measures has Islam taken to protect the physical rights of women?"

**Aamna:**
"In Islam, the protection of women's rights is a very serious matter. The laws established by Islamic Shari'ah for the dignity, physical rights, and safety of women are very clear and strict. For example, if a man commits physical violence against a woman, a complaint can be filed against him in court and he may be punished. Likewise, in matters of marriage, a woman's consent and safety are given priority."

**Simran:**
"That is indeed very fair. So are there any specific measures in Islam to provide physical protection to women?"

**Aamna:**
"Yes, Islam has established many measures for the physical safety of women. The most important among them is that Islam has set boundaries between non-mahram men and women so that physical harm may be prevented. In addition, strict instructions have been given in Islamic society to protect women from every form of physical, mental, and emotional violence."

**Simran:**
"So, is the protection of women's physical rights fully organized under a complete system in Islam?"

**Aamna:**
"Yes! In Islam, the protection of women's physical rights is not limited to mere words; rather, a complete practical system exists for it. It safeguards a woman's dignity, her security, and her physical rights. In Islamic society, oppression and violence against any woman are completely condemned and strictly prohibited."

**Simran:**
"Aamna, this is truly very important—that Islam places such great emphasis on the physical rights and dignity of women."

**Aamna:**
“Absolutely, Simran! And this is not just an initial teaching; rather, it is obligatory upon every Muslim, as part of their social responsibility, to fully respect women’s rights and ensure their physical safety.”

**Fourteenth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, deeply engaged in conversation. Simran has asked Aamna a question regarding how men are instructed to treat women in Islam.

**Simran:**
"Aamna, there is another question that always comes to my mind. In many places, it is said that in Islam men have complete authority over women and that adopting a harsh attitude toward them is permissible. Is this true? How does Islam instruct men to behave with women?"

**Aamna:**
"Simran, this is a very important question, and I believe it is a misunderstanding that exists among some people. Islam strongly emphasizes good treatment toward women, and **Prophet Muhammad ﷺ said in his final sermon:**

**"فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ"**
**(Sahih Muslim)**

**'Fear Allah regarding women, for you have taken them as a trust from Allah, and you have made their bodies lawful through the word of Allah.'**

This Hadith clearly shows that women are given great honor and respect in Islam, and it is necessary for men to treat them well. In his message, Prophet Muhammad ﷺ emphasized the protection of women's rights and declared kindness, love, and respect in dealing with them to be essential."

**Simran:**
"That is really wonderful! Then what specific instructions does Islam give men regarding good treatment toward women?"

**Aamna:**
"Islam gives very clear instructions to men about treating women well. **Allah Almighty says in the Qur'an:**

**"وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ"**
**(Al-Qur'an 4:19)**
**'And live with your wives in kindness.'**

And Prophet Muhammad ﷺ said:

**"خيركم خيركم لأهله"**
**(Sunan Ibn Majah)**
**'The best among you is the one who treats his wife well.'"**

**Simran:**
"So what instructions has Islam given regarding the rights of women? Is respecting their rights necessary?"

**Aamna:**
"Yes, respecting the rights of women is extremely important in Islam. Men are strongly instructed to treat women well, and caring for their rights has been declared an obligation. For example, if a man treats his wife kindly, it is considered a sign of his faith. In the life of Prophet Muhammad ﷺ, we see that he treated his wives with great respect and love."

**Simran:**
"That is truly remarkable! So what are the limits of good behavior toward women in Islam?"

**Aamna:**
"In Islam, the principles of good behavior are very clear. A man should respect his wife, support her financially, and honor her emotions and feelings. Islam recognizes a woman's personal freedom and her right to make choices, and a man should take his wife's opinions and feelings seriously."

**Simran:**
"Then does a man have the right to make decisions without his wife's consent?"

**Aamna:**
"In Islam, marriage is a mutual agreement in which the consent of both parties is necessary. Marrying a woman without her consent or forcing any decision upon her is not permissible in Islam.

Prophet Muhammad ﷺ said:

**"لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ"**
(Sahih al-Bukhari, Hadith No. 5136)

**'A widow should not be married without her permission, and a virgin should not be married without her consent.'**

This Hadith clearly shows that a woman's permission and consent hold a fundamental position in marriage, and no one has the right to impose marriage upon a woman against her wishes.

Likewise, the Noble Prophet ﷺ said:

**"إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ"**
(Sunan Abu Dawud, Hadith No. 236)

**‘Women are the counterparts of men.’**

This Hadith points toward the equality of men and women in matters of religion, meaning that the rights and responsibilities of both are important in their respective places, and Islam grants women the right to opinion, consent, and decision-making as well.

Therefore, in Islam, a husband does not have the right to impose upon his wife any decision that goes against her will, and in an important matter such as marriage, a woman’s complete consent is essential.”

**Simran:**
“So how has Islam defined the responsibility of men to treat women well?”

**Aamna:**
“In Islam, men are given very strict instructions to treat women well, and this should not merely be outward behavior but should come sincerely from the heart. This includes caring about their wives’ difficulties and happiness, and if disagreements ever arise, they should be resolved with gentleness and wisdom. The life of Prophet Muhammad ﷺ is the finest example of this; he always treated his wives with kindness and good manners.”

**Simran:**
“These are very inspiring things, Aamna! So this means that Islam instructs men not to be harsh toward women, but rather to treat them with love and kindness?”

**Aamna:**
“Absolutely, Simran! Islam instructs men to treat women well. Any man who behaves kindly toward his wife is living according to the teachings of Islam. And always remember that respecting women and caring for their rights is not only a social necessity but also an obligation according to the principles of faith.”

**Simran:**
“Aamna, I am deeply impressed by your words. Hearing these things has given me a new understanding of Islam.”

**Aamna:**
“I am happy that you have understood these things, Simran. In Islam, the rights of every human being are respected, and special importance has been given to the rights of women.”

**Fifteenth Dialogue**

**Scene**

Aamna and Simran are walking through a beautiful garden while conversing. Simran has expressed her desire to know more about the Shar'i rights of women.

**Simran:**
"Aamna, there is one thing I have never fully understood. Some people say that Islam has reduced women's rights and limited them. Are women's Shar'i rights truly protected in Islam?"

**Aamna:**
"Simran, this is an important question and it needs to be discussed clearly. In Islam, women's rights have been protected, and they have been granted many Shar'i rights that are essential for safeguarding their dignity, honor, and freedom. In fact, Islam has given women those rights that rightfully belong to them in any social system."

**Simran:**
"So what exactly is included in the Shar'i rights of women in Islam? Is there any specific mention of them?"

**Aamna:**
"Yes, Islam grants women various Shar'i rights, and these rights have been explained in great detail in the Qur'an and Hadith. For example, women have the right to inheritance, the right to education, the right to consent in marriage, the right to divorce, and the right to livelihood. Allah Almighty says:

**لَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ۚ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ۗ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا**
(An-Nisa: 32)

**'And do not desire that by which Allah has given some of you superiority over others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah has full knowledge of everything.'**

**Simran:**
"So is it obligatory in Islam to give women a share in inheritance?"

**Aamna:**
"Yes, in Islam it is obligatory to give women a share in inheritance. The Qur'an clearly commands that both men and women should be given inheritance according to their rights. And remember, the share in inheritance does not depend on whether one is a man or a woman; rather, it is based on family relations and specific circumstances."

**Simran:**
"This is indeed very important! And what position do women's rights hold in Islam regarding divorce?"

**Aamna:**
"In Islam, women are also given protection in matters of divorce. Although divorce is considered a disliked act, if circumstances become so difficult that living together becomes impossible, then a woman has the right to seek divorce. At the same time, the man is also made responsible for protecting the woman's rights, and even if he gives divorce, he must do so properly while taking care of her rights."

**Simran:**
"So even after divorce, does Islam protect a woman's rights?"

**Aamna:**
"Yes, absolutely! Even after divorce, a woman's financial rights are protected. She is provided maintenance during the period of 'iddah, and she remains independent in her financial matters. Moreover, if the woman has children after divorce, they also have the right to stay with her, and her rights in raising the children are taken into consideration."

**Simran:**
"And what does Islam say regarding women's rights in education?"

**Aamna:**
"Islam gives women the complete right to acquire education. Prophet Muhammad ﷺ said:

**'Seeking knowledge is obligatory upon every Muslim man and woman.'**

This means that both men and women have an equal right to education, and acquiring knowledge is considered an obligation for them."

**Simran:**
"That is wonderful! So protecting women's Shar'i rights is not only a religious command but also a social necessity?"

**Aamna:**
"Absolutely, Simran! In Islam, protecting women's rights is also a social necessity. It not only safeguards the dignity and honor of women, but also establishes justice and equality throughout society. In Islam, women's rights are not viewed merely as individual rights; rather, they are considered part of social welfare."

**Simran:**
"Aamna, after hearing all this, I have learned many new things about Islam. Now I understand how important women's rights are in Islam and how they have been protected."

**Aamna:**
“I am glad you understood these things, Simran. In Islam, the protection of women’s rights not only reflects the importance of religion, but it is also our social responsibility to safeguard their rights and give them respect.”

**Sixteenth Dialogue**

**Scene**

Aamna and Simran are sitting in a room, drinking tea. Simran wants to learn more from Aamna about the role of women in the home and in raising children.

**Simran:**
"Aamna, I have always heard that a woman's most important role is within the home, and that she is responsible for raising children. Has Islam given women any special responsibility regarding the upbringing of children?"

**Aamna:**
"Yes, Simran! Islam gives great importance to a woman's domestic role, and very clear guidance has been provided regarding upbringing and nurturing. According to Islamic teachings, a woman's primary role includes the well-being and welfare of her family, especially in the upbringing of children."

**Simran:**
"That is very interesting! So what is a woman's responsibility regarding the upbringing of children in Islam?"

**Aamna:**
"In Islam, the upbringing of children is a very important matter, and its primary responsibility lies with the mother. Prophet Muhammad ﷺ said:

**"كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ"**

**'Every one of you is a shepherd, and every one of you will be questioned about his responsibility.'**
(Bukhari)

A mother is the one who provides a child with initial education, morality, and proper guidance. The first and most effective learning of children begins at home, and the role of the mother in this is of fundamental importance."

**Simran:**
"So is only the mother responsible for raising children, or does the father also have a role?"

**Aamna:**
"Simran, both parents play a very important role in the upbringing of children, but in early nurturing and moral education, the role of the mother is much greater. The Prophet ﷺ said:

**"اطلبوا العلم من المهد إلى اللحد"**
(Ibn Majah)

**‘Seek knowledge from the cradle to the grave.’**

This means that when a child first comes into this world, the first person he learns from is his mother. A mother’s lap is the very first place where a child’s early education begins, and it also forms the foundation of his moral character.”

**Simran:**
“That is such a beautiful thought! So what principles has Islam given regarding the upbringing of children?”

**Aamna:**
“In Islam, there are many important principles regarding the upbringing of children. First of all, children should be raised with love, respect, and gentleness. They should be taught to live according to the teachings of Allah and His Messenger ﷺ. In addition, parents should present a good example before their children, so that children may imitate them.”

**Simran:**
“So this means that not only education but also good character is necessary in raising children?”

**Aamna:**
“Absolutely! In Islam, upbringing is not only about knowledge but also about morality. Prophet Muhammad ﷺ said:

**"إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ"**
(Ibn Majah)

**‘I have been sent only to perfect noble character.’**

If children observe good conduct in their parents, they too will adopt the same behavior.”

**Simran:**
“So it can also be said that a woman’s domestic role is not limited only to raising children, but is also essential for the welfare of the entire family?”

**Aamna:**
“Yes, absolutely! A woman’s role within the home is like a pillar. She not only raises children, but also provides the entire family with a strong and healthy foundation. It is through her love and hard work that the atmosphere of the whole family remains pleasant and peaceful.”

**Simran:**
“After hearing all this, I now understand how significant a woman’s domestic role is, and how serious her responsibilities are.”

**Aamna:**
“Simran, that is absolutely correct. A woman’s role within the home is not merely an ordinary responsibility; rather, it is a great responsibility that plays an important role in social

development and welfare. Islam has deeply understood the importance of women and has appreciated their domestic role."

**Simran:**
"I had always heard that women have fewer rights in Islam, but now I understand that Islam has given women an important and honorable place in raising children and managing domestic responsibilities."

**Aamna:**
"I am glad you understood these things, Simran. In Islam, great respect has been given to a woman's domestic role, and its impact is not limited only to her family but extends to the entire society as well."

**Seventeenth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, drinking tea. Simran wants to ask Aamna about women's travel and freedom of movement.

**Simran:**
"Aamna, I have heard that there are certain restrictions on women's travel in Islam. Is this true? And if so, why?"

**Aamna:**
"Simran, your question is very important, and I am glad you asked about this topic. The guidelines given in Islam regarding women's travel are actually meant for their protection. Islam has granted women freedom, but the purpose of that freedom is their well-being and safety."

**Simran:**
"So does a woman not have the right to travel?"

**Aamna:**
"No, Islam gives women the full right to travel, provided that their dignity and safety are ensured during the journey. The Messenger of Allah ﷺ said:

**"لا تَسافِرُ امْرَأَةٌ إِلَّا مَعَ ذِي مَحْرَمٍ"**
(Sahih Muslim)

**'A woman should not travel except with a mahram.'**

In this Hadith, Islam presents a precautionary arrangement so that a woman's dignity and safety may be guaranteed. In Islam, women are given complete protection of their rights, and the freedom to travel is connected with their safety so that they may be protected from any kind of difficulty or harm."

**Simran:**
"That is very interesting! So are there any specific principles regarding women's travel in Islam?"

**Aamna:**
"Yes, Islam has some fundamental principles regarding women's travel. The most important principle is that a woman's safety should be taken into consideration during travel. A woman should avoid places where her dignity or life may be in danger. Another important matter is that a woman should travel with a mahram so that her dignity and safety may be ensured."

**Simran:**
"So is a woman not allowed to travel without a mahram?"

**Aamna:**
"The mention of a mahram in Islam is intended to ensure a woman's safety. Its purpose is not to restrict her freedom, but rather to safeguard her well-being and protection. However, if circumstances require a woman to travel without a mahram, then according to some scholars such travel may be permissible, provided that her dignity and safety are fully ensured."

**Simran:**
"So does a woman have the freedom to travel to any part of the world?"

**Aamna:**
"Yes, Islam grants women the freedom to travel anywhere in the world, provided they protect their rights and ensure that their dignity remains secure during the journey. However, an important aspect is that Islam provides women with certain guiding principles for their safety and well-being. The purpose of these principles is to preserve a woman's dignity, freedom, and security."

**Simran:**
"This is very interesting! So this means that Islam gives women freedom in every respect, but within that freedom, their welfare and safety are given importance?"

**Aamna:**
"Absolutely, Simran! Islam grants women complete freedom, but that freedom is guided according to wisdom and nature so that their well-being, dignity, and safety may be ensured. In Islam, the protection of women's rights is not limited only to their physical rights, but their mental, spiritual, and social rights are also fully safeguarded."

**Simran:**
"This matter has become very clear now. I now understand that Islam has never ignored women's freedom to travel; rather, principles have been established for their protection."

**Aamna:**
"Exactly, Simran! In Islam, a woman's right to travel and her freedom of movement are viewed from the perspective of her well-being and safety. Islam has granted women freedom and honor in every sphere, while giving priority to their security and welfare."

**Eighteenth Dialogue**

**Scene**

Aamna and Simran are sitting in a peaceful place, discussing various aspects of life. Simran has some questions regarding marriage in Islam and wants Aamna to answer them.

**Simran:**
"Aamna, I want to ask something. In many places, I have heard that in Islam a girl is not married according to her own wishes. Is this true? Does a girl's consent and choice have no place in Islam?"

**Aamna:**
"Simran, this is a very important question, and I am glad you raised it. In reality, Islam gives great importance to a girl's consent and choice. Marriage is a very significant relationship, and Islam recognizes the rights of a woman in this matter."

**Simran:**
"So does this mean that a girl has the right to marry according to her own choice?"

**Aamna:**
"Yes! Islam gives a girl complete rights regarding her marriage. It is very clear that a marriage cannot take place without the girl's consent. The Messenger of Allah ﷺ said:

**"لَا تُزَوَّجُ الْبِكْرُ حَتَّى تُسْتَأْمَرَ وَ لَا تُزَوَّجُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ"**
(Sahih al-Bukhari)

**'A virgin girl should not be married without her permission, and a previously married woman should not be married without her consent.'**

This Hadith clearly shows that a marriage decision cannot be made without the consent of the girl. Islam has protected the rights of women, and it is necessary that she be fully willing in her marriage."

**Simran:**
"So if a girl wants to marry someone, but her parents or family do not support the marriage, can she still marry him?"

**Aamna:**
"Look, Simran, in Islam it is the duty of parents and family members to guide their daughter properly, but this does not mean that they can force her into a marriage against her wishes. If a girl likes someone and wishes to marry him, then her consent and preference will be given importance. However, if the family believes that there is some Shar'i or moral problem in that marriage, they may advise their daughter. But ultimately, the decision belongs to the girl, and her consent is essential."

**Simran:**
“That is very interesting! So does this mean that Islam recognizes a girl’s autonomy?”

**Aamna:**
“Yes! Islam gives women complete autonomy and rights, and their right to choose and give consent is very important. In matters of marriage, Islam has not only honored women but has also accepted their choice as a fundamental principle.”

**Simran:**
“So in Islam, a girl has the full right to choose her husband, provided it is with her own consent?”

**Aamna:**
“Absolutely! In Islam, marriage is a relationship based on mutual consent and love. No marriage can be complete without the girl’s approval. Islam has not only laid down principles for marriage but has also fully protected the dignity and rights of women within it.”

**Simran:**
“So is this only for girls, or does it apply to boys as well?”

**Aamna:**
“This applies to both! In Islam, the consent and preference of both the man and the woman are important. A man may choose the wife of his preference, and a woman may choose her husband. The rights of both are equally recognized, and the consent of both is given importance.”

**Simran:**
“This is very new for me. I had always thought that there was no particular freedom in marriage in Islam, but now I understand that it is not only dependent on the girl’s consent; rather, mutual agreement between both parties is necessary.”

**Aamna:**
“Exactly, Simran! In Islam, marriage is a relationship based on love, respect, and mutual consent between two people. Neither party can be forced, and the choice and consent of both are extremely important.”

**Nineteenth Dialogue**

**Scene**

Aamna and Simran are sitting in a garden, engaged in a deep conversation. Simran has questions regarding women's financial rights in Islam and wants to discuss these matters with Aamna.

**Simran:**
"Aamna, I have a question. I have heard that in Islam women's financial rights are restricted, and that they cannot receive a share in property. Is this true?"

**Aamna:**
"Simran, this is a very important question, and I am glad you asked it. In Islam, a woman's financial rights are not only recognized, but she is also given complete authority over her property."

**Simran:**
"But if women are given full rights in property, then why are they sometimes given a smaller share compared to men?"

**Aamna:**
"This is a very important question, and it is necessary to understand its answer. In Islam, women are given a share in inheritance, and their right is protected. In the Qur'an, Allah Almighty has clearly stated that both men and women will receive shares in inheritance."

**Simran:**
"Then why is there this difference? Why are men given a larger share?"

**Aamna:**
"This difference is based on their responsibilities. In Islam, men are financially responsible for the household. This means that a man is obligated to provide for his wife, children, parents, and family, whereas women are not burdened with such financial responsibilities. Therefore, in the Qur'an, men are given a larger share than women so that they may fulfill the financial needs of their families. However, whatever property or wealth a woman acquires belongs entirely and exclusively to her, and no one else has any right over it."

**Simran:**
"So a woman has complete authority over her own property?"

**Aamna:**
"Absolutely! In Islam, a woman's wealth and property are entirely her own possession. She may use them however she wishes, and neither her husband nor her parents can make any claim over them. This is one of the great distinctions of Islam."

**Simran:**
"That is very interesting! So does Islam also give women the right to do business?"

**Aamna:**
"Yes! In Islam, women are given the full right to earn wealth and conduct business. They have complete authority over their trade, property, and wealth, and no man has any authority over it."

**Simran:**
"So are women's financial rights equal to those of men in Islam?"

**Aamna:**
"In Islam, women's financial rights are fully protected, and they are made financially independent. Women and men have different responsibilities, and Islam grants rights according to those responsibilities. However, in terms of financial freedom and ownership rights, women are not inferior to men."

**Simran:**
"So a woman can not only own property, but also have complete authority over it?"

**Aamna:**
"Absolutely! In Islam, a woman has complete authority over her wealth and property, and it is her personal ownership. No one can make any claim over it."

**Simran:**
"This is very surprising, because I always thought that women in Islam did not have financial freedom."

**Aamna:**
"Look, Simran, many people spread misconceptions about Islam, but when you study the true teachings of Islam, you will realize that women's rights in Islam are very strong, and their financial freedom is fully protected."

**Twentieth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, engaged in a deep conversation. Simran has questions about the role of women in the judiciary and justice.

**Simran:**
"Aamna, I always hear that women are not treated justly, especially in judicial matters. What do you think? Do women receive justice in Islam?"

**Aamna:**
"Simran, you have asked a very important question. In Islam, great importance has been given to women's rights and justice. There are many clear teachings in the Qur'an and Hadith regarding giving justice to women."

**Simran:**
"But are women's rights protected in the judiciary as well?"

**Aamna:**
"Yes! In Islam, women's rights are protected in such a way that neither a man nor a woman can oppress them. In court, a woman's case holds equal importance to that of a man, and it is necessary that she receives justice. Allah Almighty says in the Qur'an:

**إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا"**
(Surah An-Nisa 4:58)

**'Indeed, Allah commands you to deliver trusts to those entitled to them, and when you judge between people, judge with justice. Indeed, Allah gives you excellent instruction. Surely, Allah is All-Hearing, All-Seeing.'**

This verse shows that justice holds immense importance in Islam, and any deficiency in justice cannot be tolerated under any circumstances. Whether the matter concerns a man or a woman, all requirements of justice must be fulfilled in court."

**Simran:**
"So is a woman's testimony also equal to a man's in Islam?"

**Aamna:**
"This is a very important question. Islam grants women the right to testify, but in certain specific matters, such as financial cases, the testimony of two women has been considered equal to that of one man. However, this does not mean that women are denied justice; rather, it reflects Islam's perspective that the testimony of both men and women carries significance."

**Simran:**
“So in Islam, a woman’s rights are fully protected in the judiciary?”

**Aamna:**
“Yes! Islam guarantees complete justice for women within the judicial system. Women are fully protected in their rights, and they can participate in judicial matters and decisions. And what you have heard—that women do not receive justice—is the result of misunderstanding Islam. The reality is that Islam has safeguarded women’s rights, and their role within the judiciary is extremely important.”

**Simran:**
“It is very good that Islam has protected women’s rights so deeply.”

**Aamna:**
“Absolutely! In Islam, the protection of women’s rights is not limited only to the judiciary but exists at every level. According to the guidance of Allah, women must receive justice in every sphere of life.”

**Twenty-First Dialogue**

**Scene**

Aamna and Simran are sitting in a peaceful place, discussing the spiritual growth of women and their rights in Islam.

**Simran:**
"Aamna, I often wonder whether Islam provides any special guidance for the spiritual growth of women. Are women given equal rights from a spiritual perspective as well?"

**Aamna:**
"That is a very good question, Simran! Islam gives special attention to the spiritual development of women as well. Allah says in the Qur'an:

**"مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ"**
(Surah An-Nahl 16:97)

**'Whoever does righteous deeds, whether male or female, while being a believer, We shall grant them a good life, and We shall reward them according to the best of what they used to do.'**

This verse clearly shows that in Islam, the doors of spiritual growth are open equally for both men and women. In the sight of Allah Almighty, the worship, faith, and righteous deeds of both are equally important, and both have been promised a better life and reward in this world and the Hereafter."

**Simran:**
"So women also possess equal rights from a spiritual perspective?"

**Aamna:**
"Yes! In Islam, no distinction has been made between men and women in terms of spirituality. Both have been given equal rights to worship Allah and seek His pleasure. In many places in the Qur'an, Allah Almighty has mentioned the spiritual importance of women and the rewards prepared for them."

**Simran:**
"But does Islam give women any specific guidance or command of worship to follow the path of spiritual growth?"

**Aamna:**
"Absolutely! In Islam, women are also commanded to perform acts of worship such as prayer, fasting, zakat, and Hajj, which are important means of spiritual development. Beyond that, Islam has also provided women with opportunities for spiritual growth within the home, such as raising

children, caring for the family, and living with good character and conduct. All of these are also means of spiritual elevation."

**Simran:**
"That is very interesting! So does Islam give women the right to make independent choices regarding their spiritual growth?"

**Aamna:**
"Yes! In Islam, women are given complete freedom regarding spiritual development. Allah has granted them full freedom in worship, righteous deeds, and good conduct. There is no obstacle for a woman in developing her spirituality; rather, she holds a significant position in Islam."

**Simran:**
"So it would be correct to say that Islam makes no distinction regarding women's spiritual growth and their rights?"

**Aamna:**
"Absolutely! Islam provides every possible opportunity for the spiritual growth of women, and their rights are fully protected. Allah has granted women complete rights to walk on the path of spirituality."

**Twenty-Second Dialogue**

**Scene**

Aamna and Simran are sitting in a café, discussing the political role of women in Islam. Their conversation carries seriousness and depth, and Simran is eager to learn more about the political role of women in Islamic society.

**Simran:**
"Aamna, I was thinking about what role women have in the state according to Islam. Has Islam given women the right to participate in politics?"

**Aamna:**
"This is a very important question, Simran! The reality is that the political role of women in Islam is highly significant and has been fully acknowledged. If we look at history, we find many examples where women played active roles in political affairs."

**Simran:**
"I am surprised to hear that. But can you give me some examples where women participated in state affairs?"

**Aamna:**
"Of course! The most important example is Aisha bint Abu Bakr. She was not only a great scholar but also participated in the Battle of Jamal, which is an important event in Islamic history. This proves that women in Islam had the right to be involved in political matters."

**Simran:**
"This is very interesting! But was this right limited only to certain special circumstances, or were women generally given the right to participate in politics in Islam?"

**Aamna:**
"Yes! Islam granted women the right to participate in state affairs, provided they worked within their boundaries and according to Shar'i principles. In Islamic history, we see that women played important roles not only in politics but also in economic and social spheres. There is the example of Umm Salama, who guided Muhammad with her wise counsel in an important political matter, especially during the Treaty of Hudaybiyyah, where she offered excellent advice through her wisdom and understanding. Similarly, Zaynab bint Ali demonstrated remarkable leadership during Karbala and established her position not only spiritually but politically as well. Her courage and wisdom strengthened the faith and determination of Muslims."

**Simran:**
"So even today, does Islam recognize the political role of women in state affairs?"

**Aamna:**
"Yes, even today Islam recognizes the right of women to participate in state and political affairs,

although there are certain Shar‘i boundaries. Islam gives women full freedom to work according to their abilities, provided they maintain their dignity and honor while doing so.”

**Simran:**
“So does Islam also recognize women’s leadership?”

**Aamna:**
“Yes! According to Islamic teachings, women have the right to lead, provided they fulfill their responsibilities properly and remain within Islamic principles. A great example is Aisha bint Abu Bakr, who played a political and military leadership role in the Battle of Jamal and provided leadership to Muslims in an important conflict. Likewise, Zaynab bint Ali played a guiding role during Karbala, where she demonstrated leadership while upholding Islamic principles.”

**Simran:**
“This is wonderful! So it would be correct to say that the political rights of women in Islam are very broad, and that women have been given full rights to participate in state affairs?”

**Aamna:**
“Yes, absolutely! Islam has granted women full rights to participate not only in politics but also in state affairs, provided they fulfill their rights and responsibilities within the boundaries of Shari‘ah.”

**Twenty-Third Dialogue**

**Scene**

Aamna and Simran are sitting in a beautiful garden, discussing the family rights of women in Islam. Simran wonders whether women in Islam truly have complete freedom regarding their family rights, and Aamna is ready to answer her questions.

**Simran:**
"Aamna, I have always heard that women's family rights in Islam are very strong, but sometimes I wonder whether women in Islam actually possess full rights within the family?"

**Aamna:**
"This is a very important question, Simran! In Islam, women's family rights are not only recognized but also protected. If we look at the Qur'an and Hadith, we clearly find mention of women's family rights."

**Simran:**
"So does a woman receive her rights within the family? Such as in marriage, education, or decisions related to her everyday life?"

**Aamna:**
"Yes! In Islam, a woman is given full rights regarding marriage. She may marry by her own choice, and she cannot be forced into any decision. Furthermore, Islam has also granted women rights in inheritance, and she may use her property according to her own will."

**Simran:**
"But does a husband not have the right to interfere in her family rights?"

**Aamna:**
"In Islam, a woman has the right to establish a proper relationship with her husband, but that relationship must be based on equality and respect. A husband is also required to respect the rights of his wife. Allah Almighty says in the Qur'an:

**'وَلِلنِّسَاءِ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ'**
(Surah Al-Baqarah 2:228)

**'And women have rights similar to those against them according to what is fair, but men have a degree over them.'**

This means that the responsibilities of men and women may differ, but there is no deficiency in their rights. Men have been given responsibility for financial support of the family and leadership in external affairs, but this does not mean that women's rights are considered inferior. In Islam, both are equally important, and their responsibilities exist with mutual respect and balance."

**Simran:**
“So this means that a woman has the right to live according to her own choice, but there are also certain Shar‘i boundaries?”

**Aamna:**
“Absolutely! Islam grants women freedom, but this freedom should be exercised according to Shar‘i principles and social guidelines. In Islam, the protection of women’s family rights depends upon using those rights while remaining within proper boundaries.”

**Simran:**
“This is very interesting! Has Islam also given importance to women in raising children?”

**Aamna:**
“Yes! Islam has given women a very important role in the upbringing of children. The examples of and show us that Islam not only granted women family rights, but also gave them the right and responsibility of raising their children. Islam has given mothers a very high status, and the Qur’an says:

**'وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ'**
(Surah Luqman 31:14)

**‘And We have instructed man concerning his parents. His mother carried him in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the final return.’**

This means that a mother’s role in raising her children is extremely important, and Allah Almighty has clearly emphasized her greatness and significance.”

This verse highlights the importance of mothers and proves that Islam gives them immense respect, especially regarding their role in the upbringing of children.

**Simran:**
“So in Islam, women are given the right to raise their children, and they hold a very important position within the family?”

**Aamna:**
“Absolutely! In Islam, the family role of women is extremely important. Women are not only regarded as the foundation of the family, but because of their upbringing and character, they also strengthen the foundation of the entire society.”

**Twenty-Fourth Dialogue**

**Scene**

Aamna and Simran are walking through a beautiful park, discussing women's right to security and their protection in Islam. Simran has a question in her mind about whether Islam has provided any special laws or measures to protect women from violence and oppression.

**Simran:**
"Aamna, I find it difficult to understand whether Islam has established any special measures for women so that they may be protected from violence or oppression?"

**Aamna:**
"Simran, this is a very important question! Islam has laid down very clear principles and laws regarding the protection of women. In the Qur'an and Hadith, we find many instructions concerning the safety and security of women."

**Simran:**
"This is really interesting! Can you tell me what special measures Islam has established for the protection of women?"

**Aamna:**
"First of all, keep in mind that in Islam, the physical, mental, and emotional protection of women is extremely important. Allah Almighty says in the Qur'an:

**'وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ'**
(Surah An-Nisa 4:19)

This means that men are required to treat women with kindness and good conduct."

**Simran:**
"So does this mean that there is no room for violence against women in Islam?"

**Aamna:**
"Absolutely! Islam does not permit any form of physical or mental violence. To make this even clearer, the Qur'an instructs men to behave well toward their wives. Therefore, Allah says:

**'وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ'**
(Surah An-Nisa 4:19)

Which means that men should deal with women in a good and honorable manner."

**Simran:**
"That is very good! But if a woman faces oppression, what method has Islam provided for her?"

**Aamna:**
“In Islam, there are many measures to confront every form of oppression or violence. One of them is that a woman should be aware of her rights, and if she faces any kind of violence or oppression, she has the right to oppose it and seek legal means for justice.”

**Simran:**
“So does Islam give women the right to seek help for their protection?”

**Aamna:**
“Yes! Islam gives women complete rights to take necessary steps for their protection. If a woman becomes a victim of oppression, Islam provides ways for her to seek justice. The Prophet Muhammad ﷺ said:

**"مَنْ رَءَاَ مِنكُمْ مُنكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِن لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِن لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَٰلِكَ أَضْعَفُ الإِيمَانِ"**
(Sahih Muslim)

**‘Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then let him consider it evil in his heart, and that is the weakest level of faith.’**

This Hadith teaches us that standing against oppression is not only permissible, but it is also a part of faith. It also indicates that if any man or woman faces physical or mental oppression, it is necessary to stand against it. In Islam, raising one’s voice against oppression is a great responsibility and an essential part of a person’s faith.”

**Simran:**
“So Islam has given women complete freedom to protect their rights?”

**Aamna:**
“Yes, Islam has provided women with every possible means to safeguard their rights. If a woman faces violence, she may take legal action, and Islam has clearly provided guidance for her in this regard.”

**Simran:**
“This is really wonderful! I always thought that perhaps Islam did not protect women’s rights, but now I understand that Islam has provided complete protection for women.”

**Aamna:**
“Absolutely, Simran! In Islam, the protection of women is essential for safeguarding their dignity, rights, and well-being. Islam has fully protected women’s rights and has given great importance to their honor and respect.”

**Twenty-Fifth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, discussing women's economic independence and their financial rights. Simran asks what guidance Islam has given regarding women's economic self-reliance and financial rights.

**Simran:**
"Aamna, I need to understand what rights Islam has given women regarding economic independence. Does a woman have freedom in her financial matters?"

**Aamna:**
"This is a very important question, Simran! In Islam, a woman is given complete rights to be financially independent. This means that she has full ownership over her property and wealth, and she is free to buy or sell whatever she wishes."

**Simran:**
"So this means she can use her earnings for her personal needs?"

**Aamna:**
"Yes! In Islam, a woman has complete rights over her earnings and property. Allah Almighty says in the Qur'an:

**'وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا'**
(Surah An-Nisa 4:32)

**'And do not wish for that by which Allah has made some of you excel others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah for His bounty. Indeed, Allah is All-Knowing of everything.'**

This means that whatever a woman earns belongs to her alone, and no one has the right to control it. This verse clearly shows that there is no discrimination between men and women regarding ownership and earnings; both are given full rights over their wealth."

**Simran:**
"That is very good! But has Islam established any special measures to protect women's financial rights?"

**Aamna:**
"Absolutely! Islam has laid down clear laws to safeguard women's financial rights. For example, at the time of marriage, it is obligatory for the man to give mahr to the woman, and this mahr becomes her personal property, which cannot be transferred to anyone else."

**Simran:**
"So this means that a woman is given a financial right in marriage that belongs solely to her?"

**Aamna:**
"Exactly! Mahr is the woman's right, and it becomes her personal property at the time of marriage. Likewise, Islam also grants women rights in inheritance, and that property belongs to them personally, which they may use according to their own will."

**Simran:**
"So does Islam also give women the right to engage in business or other forms of work?"

**Aamna:**
"Yes! Islam gives women complete freedom for economic self-reliance. If she wishes, she may conduct business, take up employment, or engage in any lawful profession. Whatever income she earns belongs entirely to her."

**Simran:**
"This is very interesting! So women are not only protected in their financial rights but can also become economically independent."

**Aamna:**
"Absolutely, Simran! Islam places great emphasis on women's financial freedom and independence. The purpose is that a woman should be economically independent, and she should have full control over her earnings and property."

**Simran:**
"This is truly impressive! I always thought that perhaps Islam did not give women economic freedom, but now I understand that Islam has not only recognized women's financial rights but has also protected them."

**Aamna:**
"Absolutely, Simran! In Islam, the protection of women's financial rights and their economic independence are extremely important. Through this, Islam has granted women the right to live as independent and autonomous individuals."

**Twenty-Sixth Dialogue**

**Scene**

Aamna and Simran are sitting in a café, discussing women's marital rights and freedom in Islam. Simran asks what rights women are given regarding marriage in Islam, and whether they are granted freedom in making decisions about their marriage.

**Simran:**
"Aamna, I have always heard that there are many restrictions on women regarding marriage in Islam. Is this true? And does Islam give women any freedom in matters of marriage?"

**Aamna:**
"This is a very important question, Simran! First of all, it is necessary to understand that Islam has given very clear instructions regarding marriage, and women are granted both consent and rights in it."

**Simran:**
"So women have the right to consent in marriage?"

**Aamna:**
"Yes! In Islam, a woman's consent is necessary for marriage. No man can marry a woman against her will. Regarding this, the Prophet Muhammad ﷺ said:

**'لا تُنكَحُ الأيمُ حتَّى تُستَأمَرَ، ولا البِكرُ حتَّى تُستَأذَنَ'**
(Sahih al-Bukhari: 5136)

**'A previously married woman should not be married until her permission is sought, and a virgin girl should not be married until her consent is obtained.'**

This Hadith clearly shows that a woman has complete rights regarding her marriage, and no decision can be made without her consent."

**Simran:**
"That is very good! So does this mean that a woman also has the right to choose the husband of her choice?"

**Aamna:**
"Yes! A woman has the right to choose the husband of her choice. Islam has also clearly stated that if a girl objects to marrying a man proposed by her father or any other relative, then her consent will be given importance."

**Simran:**
"So does this mean that a woman's father or other relatives cannot interfere in the decision of her marriage without her consent?"

**Aamna:**
"Absolutely! Islam strongly emphasizes that a woman's consent is the most important aspect in marriage. If a woman is married without her consent, she has the right to end that marriage."

**Simran:**
"So in Islam, a woman has the right to choose her life partner?"

**Aamna:**
"Yes! Islam has given women complete rights to be independent in matters concerning their marriage. Her choice and her consent are of the greatest importance."

**Simran:**
"This is very interesting! I always thought that women in Islam had no rights regarding their marriage, but now I understand that Islam has protected women's marital rights and given them freedom in their choice."

**Aamna:**
"Absolutely, Simran! In Islam, women's marital rights are given great importance, and their consent and independent choice are respected in matters concerning their marriage."

**Twenty-Seventh Dialogue**

**Scene**

Simran and Aamna are sitting in a café, drinking tea. During their conversation, a question comes to Simran's mind, which she shares with Aamna.

**Simran:**
"Aamna, I have heard that a Muslim man is allowed to marry a woman from the People of the Book (a Jewish or Christian woman), but a Muslim woman is not permitted to marry a non-Muslim man. Is this true? And if so, does this not violate women's rights?"

**Aamna:**
"Your question is very important, and people often misunderstand it. In Islam, marriage is not merely a social contract; rather, it is a sacred relationship and responsibility that encourages husband and wife to support one another in every aspect of life. The most important element in marriage is harmony in beliefs and values, because this harmony forms the foundation of a strong family structure."

**Simran:**
"But why is a Muslim man allowed to marry a woman from the People of the Book, while a Muslim woman is not?"

**Aamna:**
"This distinction is actually based on family structure and religious influence. If a Muslim man marries a woman from the People of the Book, then, since the husband is considered the head of the household, his influence generally becomes more prominent. Islam seeks to ensure that children are raised with Islamic teachings and that their religious identity is preserved. On the other hand, if a Muslim woman marries a non-Muslim man, there is no guarantee that she will be able to practice her religion freely or that her children will be raised according to Islamic teachings."

**Simran:**
"But doesn't this seem like giving more rights to men?"

**Aamna:**
"No, this is not about giving more rights to men; rather, it is based on social realities. After marriage, it is natural for a woman to spend more time in her husband's home and to come under his influence. Islam establishes rules on the basis of which arrangement is likely to produce better outcomes and ensure the religious and social protection of women."

**Simran:**
"But if a Muslim woman wishes to marry a non-Muslim man, is there no solution for that?"

**Aamna:**
“No, because the fundamental principle in Islam is that marriage is most successful where there is ideological and religious harmony. If a non-Muslim man accepts Islam, then there is no issue, because in that case both would share the same beliefs and principles for living together.”

**Simran:**
“So Islam is actually safeguarding the idea that marriage should not be based only on love, but also on ideological harmony and religious principles?”

**Aamna:**
“Absolutely! Marriage is not merely a temporary relationship; it is a bond that influences future generations. Islam wants marriage to be built upon a foundation where both husband and wife support one another in their religious and moral journey, rather than becoming obstacles for one another.”

**Simran:**
“Now I understand that this is not an injustice against women, but rather a wisdom intended for the well-being of families and future generations.”

**Aamna:**
“Exactly, and that is the beauty of Islamic teachings: they take into account not only emotions, but also practical realities.”

## Appendix

## Women in Islamic History Who Played Remarkable Roles in Knowledge, Politics, Warfare, and Scientific Research During an Era When Women Were Deprived of Rights

These are the women to whom Islam granted rights and honor that women in many other parts of the world did not possess at that time. These women benefited from the rights given by Islam and established themselves in the fields of knowledge, politics, warfare, and scientific research. Through their competence, courage, and leadership, they succeeded in setting bright examples in Islamic history.

### 1. Prominent Women in Knowledge and Fiqh

- Aisha bint Abu Bakr – The respected wife of Muhammad and one of the greatest narrators of Hadith. Islam provided her with broad opportunities for acquiring knowledge, and she became an expert in Fiqh and Hadith.
- Lubna of Córdoba – A famous scholar, translator, and mathematician of Córdoba, whom Islam granted full rights to participate in the fields of knowledge and research.
- Aisha al-Ba'uniyya – A Syrian Sufi poet and scholar who attained excellence in knowledge and literature under Islamic teachings.
- Rabia al-Adawiyya – A renowned Sufi woman whom Islam enabled to attain a high rank in the fields of asceticism and spirituality.
- Fatimah bint Qays – A distinguished female companion who was skilled in Fiqh and Hadith, and who was granted complete rights to seek knowledge in Islamic society.

### 2. Prominent Women in Politics and Governance

- Aisha bint Abu Bakr – She played a leadership role during the Battle of Jamal, demonstrating that Islam allowed women to participate in politics.
- Zubayda bint Ja'far – The wife of Harun al-Rashid, who commissioned the famous “Ayn Zubayda” canal. Islam granted her freedom to participate in consultation and decision-making in governmental matters.
- Shajar al-Durr – The founder and ruler of the Mamluk Sultanate of Egypt, who was allowed to participate in leadership within Islamic society.

- Razia Sultana – The only female ruler of the Delhi Sultanate, who exercised authority in governance and participated alongside men in state affairs under Islamic civilization.
- Khadija bint Khuwaylid – The first wife of Muhammad and a successful businesswoman. Islam granted her freedom in trade and economic matters, and she achieved great success in commerce.

**3. Prominent Women in Warfare and Bravery**

- Nusaybah bint Ka'ab – Also known as Umm Ammarah, she defended Muhammad during the Battle of Uhud and participated in other battles as well. Islam gave women opportunities to demonstrate bravery on the battlefield.
- Safiyyah bint Abd al-Muttalib – The aunt of Muhammad, who defended Madinah during wartime. Islam granted women the right to participate in defensive matters.
- Al-Khansa – A famous Arab poetess whose sons attained martyrdom in the Battle of Qadisiyyah. Islam granted her the freedom to participate in matters related to warfare and public morale.

**4. Prominent Women in Science and Medicine**

- Al-Shifa bint Abdullah – An early Muslim physician and expert in medical treatment, whom Islam enabled to serve in the fields of medicine and healthcare.
- Maryam al-Ijliya – A tenth-century Muslim woman who contributed to the construction and development of the astrolabe. Islam granted women full rights to participate in scientific research.
- Fatima al-Fihri – The founder of the University of al-Qarawiyyin, one of the world's oldest universities. Islam gave her complete opportunity to make remarkable contributions in the field of education.

**5. Prominent Women in Literature and Poetry**

- Al-Khansa – A renowned Arab poetess whose poetry was praised by Muhammad. Islam gave women complete rights to succeed in literature and poetry.
- Aisha al-Ba'uniyya – A Sufi poet who authored many scholarly and literary works. Islam gave such women full opportunity to express their creative abilities.
- Zainab al-Ghazali – A twentieth-century Egyptian Islamic thinker and writer whom Islam granted freedom of thought and expression.

These women succeeded in various fields because of the rights granted to them within Islamic society, and their achievements continue to stand today as shining examples. Islam granted them full rights to participate actively in the fields of knowledge, politics, warfare, science, and literature. This is why these women were able not only to guide their societies during their own time, but also to leave a lasting influence and reputation on a global level.

## The End